

# Christian



# Secretary.

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## CONDITIONS.

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## RELIGIOUS INTELLIGENCE, FOREIGN AND DOMESTIC.

### PALESTINE MISSION.

*From the Missionary Herald for February.*

JOURNAL OF MR. PARSONS, WHILE AT JERUSALEM.

CONTINUED.

*Service of the Copts.*—While walking in the church of the Holy Sepulchre, my attention was arrested by the religious service of the Copts. They have a small apartment on the west side of the Holy Tomb. The priest, arrayed in robes of a very ordinary appearance, offered incense, as is the practice of other denominations. The Scriptures were read with a low, but sweet voice, and with great simplicity. There was good attention, and nothing like a desire to be seen of men. The number of their pilgrims is not great.

*Visit of a Catholic Convent.* March 12.—Visited the Catholic convent. The Superior invited me to visit this convent when I pleased, and gave me many assurances of his friendship. I did not take with me Testaments, as I knew the Catholics were decidedly hostile to the distribution of the Holy Scriptures among pilgrims. The convent is large; and is the resort of all European travellers, who visit the Holy City. In the evening received a letter from brother Fisk, dated Jan. 26, forwarded by the way of Cyprus.

13. Wrote to brother Fisk, and forwarded the letter, with several others to Cyprus.

14. Visited the Armenian convent, and left three Testaments for sale. Walked to 'the field of blood, purchased with thirty pieces of silver, the price of him that was valued.' It is a little south of Siloam, on the brook of Gihon. It contains many apartments for the dead; as it was originally appropriated to the burial of strangers.

15. Rain during the whole day.

17. Procopius gave me permission to enter the church of the Holy Sepulchre, for the purpose of quietly observing the different apartments while the pilgrims were absent.

19. Visited Procopius. He gave it as his opinion, that there are in Jerusalem 10,000 Jews and 2,000 Christians. Twenty-one pilgrims arrived from Smyrna. An Armenian of distinction informed me, that, in Jerusalem, there are 60 families of Armenians,—and that in Palestine are only four Armenian Monasteries; viz. one in Jerusalem, one in Bethlehem, one in Rama, and one in Jaffa. There is also an Armenian church on Mount Zion, without the city.

Two ecclesiastics called upon me to instruct them in Italian. They read with me in the Italian Testament. Much rain during the day.

*An interesting Pilgrim.* 22.—In the morning, one of the pilgrims with whom I read the Scriptures almost every day, while on the passage, came to my room and read with me several chapters. The progress which he has made in reading and in knowledge, is a rich compensation for all the trouble of teaching him. He often stops to tell me, in other words, the story he has read; and remarks upon the importance of living according to the Scriptures. He is never weary; but, at the close of one chapter, he says, with a smile 'shall we read another?' When he passes me in the street, he expresses the affection of a brother, and, at the same time, looks to me as his instructor. The effect upon his life has been most salutary. He says that he shall read the Testament every day as long as he lives. He is soon to return to his country, more than a thousand miles from Jerusalem, and my opportunities to visit and instruct him must cease. But he will carry with him the Holy Bible as his guide, and he will not soon forget the past interesting scenes. I do indulge the secret hope, not that he is already converted, but that impressions have been made, which, by the blessing of the Holy Spirit, will result in a saving acquaintance with the Word of God, and in final admittance into heaven. With regard to the future, we can make no certain calculations. For the past I feel bound to give thanks to God.

*Reading the Scriptures with Inquirers.*—Four persons have been at my room to read the Scriptures today. The priests encourage me in this employment. If, then, a missionary can reside here with no other employment than to read the Scriptures with pilgrims, not uttering a word respecting Catholics, Greeks, or Turks, a great work might be accomplished;—a work, which would impart infinite joy to the friends of this mission, and guide many souls to eternal life. From the observations I have made, I am led to believe that reading the Scriptures is one of the most effectual methods to diffuse the spirit of piety;—a method to which God has often added a peculiar blessing.

23. Read in the Greek Testament with a Greek priest. Within one hundred feet of my room reside five bishops, viz. of Petrea, of Nazaret, of Gaza, of Lydda, of Philadelphia. Petrea and Philadelphia are beyond Jordan.

24. Read the Scriptures as usual with a few individuals. Attended service in the church of the Holy Sepulchre. Seventy-two priests, dressed in clerical robes, entered the church, two by two; and bowing to the floor, rose and kissed the hand of the presiding bishop. After this, five loaves of bread were placed in the centre of the church and consecrated, in commemoration of the feeding of the five thousand.

25. P. M. A Turkish high priest, a *moolah*, arrived at Jerusalem. The governor of the city, the presidents of the different monasteries, and a large number of soldiers, went out to meet the *moolah* and to welcome his arrival. As he entered the city, two cannons were discharged,—an honour, which is conferred on persons of high standing.

27. Passed the day in reading the Holy Scriptures in Greek and Italian, with a few Greeks. In the evening, the Russian consul arrived with his family.

28. Read the Scriptures with several Greeks.

29. Accompanied the Russian consul and his family to the church of the Holy Sepulchre.

30. Read Italian two hours in the morning with a few Greeks. Afterwards obtained permission from Procopius to visit all the Greek monasteries in Jerusalem, and to supply the pilgrims and monks, with tracts. A Greek priest was my guide.

*Visit of the Greek Monasteries.*—First visited the convent of St. Basilus, near the Latin Monastery, at the north-west corner of the city. There were 12 women residing near the monastery. They received tracts with every expression of thankfulness.

Next came to the monastery of St. Theodore, a few paces south of the Latin convent. In it reside 200 pilgrims, many of whom had before received tracts which I sent them. Left a sufficient number to supply the rest.

The third monastery, that of St. Demetrius, is near to Jaffa gate. Here we found many pilgrims, willing and thankful to receive the tracts.

The fourth, that of St. George, is near to Jaffa gate, in which reside only one monk. Left a few tracts for him, and for his friends.

The fifth, that of St. John, is a little south of the church of the Holy Sepulchre. Here was presented to us, a part of the head, as they say, of John the Baptist, in a silver vessel. My guide, and others with me, approached it with a reverence, one would think due only to Him, who demands our worship. The pilgrims are numerous. Left fifty tracts. These were not sufficient. The pilgrims, finding themselves destitute, entered a charge against the president, of concealing the tracts, and appropriating them to his own use. I was informed of the disturbance, and terminated the dispute by sending 50 tracts more.

The sixth was St. Mary's, at which we were shewn a neat and very ancient MS. copy of the four gospels, written by a nun; the date of the copy some affirm to be 650 years after Christ. Here are preserved also the bones of a converted Turk, who suffered martyrdom for his religion. Supplied the monastery with tracts, and received the assurance that they would be attentively read.

Visited, also, the Syrian church, which, it is said, is the house in which the disciples were assembled, when Peter came from prison, and saluted his brethren. They tell us that the very gate is standing where Peter knocked till 'Rhoda came to hearken; and when she knew Peter's voice she opened not the gate for gladness, but ran in and told how Peter stood before the gate.' Saw a few fine copies of MS. Testaments in the Syrian character;—also a few Syrian printed Testaments, deposited there by the Rev. Mr. Connor.

31. Mr. Barnet, an English traveller, arrived this morning, and brought me a letter from brother Fisk, of the same date as the other, received several days since. Mr. B. is now from Egypt, and has given me a favorable account of that country, as it respects the safety of travellers, and the encouragement afforded to Europeans.

*Excursion to Bethlehem.* April 2.—Accompanied Mr. B. to Bethlehem. Rode two miles through a beautiful plain, called the valley of Rephaim. Here David obtained a memorable victory over the Philistines, being encouraged by 'the sound of a going in the tops of the mulberry trees.' Passed the convent



of Elijah, where reside about 20 Greeks. Near it, is shewn a rock, on which, tradition says, Elijah slept, when fleeing from the wrath of Ahab. Here we had a distinct view, at the same moment, of the three most important places on the globe;—Bethlehem, where the Saviour was born; Jerusalem, where he was crucified; and the Mount of Olives, whence he ascended to Heaven. Bethlehem, at this distance, assumes an appearance of splendor far beyond what it actually possesses. The monastery erected over the manger, stands a little east of the village. Still further eastward, we saw the valley where the shepherds heard the angels sing, *Glory to God in the highest*.

From the convent of Elijah, the road became uneven and stony. We passed near the Sepulchre of Rachel. 'And Rachel died, and was buried in the way to Ephrah, which is in Bethlehem.'

A letter from the Latin Convent in Jerusalem, introduced us to the President of the convent in Bethlehem. We were invited to dine with him. At dinner the subject of distributing the Scriptures was introduced. He replied, 'the Arabic psalter, which the English have sent here, is a correct translation, word for word. Also the Italian Testament, translated by Antonio Martini, cannot be censured. But the Arabic Bible sent here, we Catholics do not approve of.' 'The Greeks' added he 'differ from us in three things. They believe that the Holy Spirit proceeded from the Father only;—that there is not a state of purification after death; and they renounce some of the sacraments. As for the Protestants, they believe that all will be saved.'

After dinner visited a Catholic school, to which belong eighty scholars. Among them I found a youth who spoke the Italian with great fluency, and who is, as they informed me, far advanced in the study of Arabic, his native language. Knowing that it would be desirable in many respects, to obtain such a youth, I requested the father of the child to permit me to take his son, and give him a good education at my own expense. After some hesitation, he replied, 'his mother will not be willing.'

To the hill Bethlehem, every Christian must find a peculiar attachment;—the native place of David, the King of Israel,—a man after God's own heart, and of the second David, the Lord from Heaven. Here the wise men of the east laid their crowns at the feet of the infant Saviour; and here was heard a choir of angels singing, *'Glory to God in the highest, on earth peace, and goodwill toward men.'*

In Bethlehem village, there are, it is said, 1,500 Catholics, 1000 Greeks, and a few Armenians, and a few Turks. The Catholics, Armenians, and Greeks, have each of them a monastery. On our return, saw the village of Rama on our left. 'In Rama was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted because they were not.'

*Visits to various places.* April 3.—Went with Mr. B. to Siloam, Aceldama, to the King's gardens, and to the pillar of Absalom.

5. Obtained permission of Procopius to examine the manuscripts in the library belonging to the monastery. There were many copies of the four Gospels, but only two of the whole Testament. The bishops absolutely refuse to sell a single manuscript. The library is small but in tolerable order, and contains books of much value.

6. A Swiss clergyman arrived with Bibles and Testaments. He informed me that he has disposed of many Testaments, and with prospects of usefulness. He designs, after the passover, to go to Aleppo.

7. Visited the Jewish synagogues, with the Swiss clergyman. They are situated a little west of the site of Solomon's temple. A few Jews were present performing evening service. There are four synagogues in the same enclosure; and others in other parts. We made inquiries with regard to the

number of Jews in Jerusalem. Some replied 3,000; others said, 'No there are not three thousand;' 'But why' they replied, 'do you ask us this question?' Because, we wish to gain particular information with regard to Christians, Jews, and Turks, in every place. We showed them a Testament in Hebrew. They examined it; but dared not purchase it, without the consent of the Rabbins. We left a few tracts, which they examined; but not without hesitation. They treated us with respect; and invited us to come again.

Mr. B. left the city for Damascus. Before his departure, I presented him a little book, together with a letter expressing my desire that the divine Saviour, the places of whose nativity, crucifixion, and ascension, he had visited, might be his Guide, and everlasting Friend.

*Other Greek Monasteries.* 10.—Visited several monasteries, in addition to those mentioned before, for the purpose of giving to all who could read, religious tracts.

I have before mentioned, that on the 30th of March I visited six monasteries: to prevent confusion the numbers are continued.

The seventh monastery, called Abraham's, because it is erected over the spot where, *it is supposed*, Abraham, strong in faith, presented his son Isaac for sacrifice. The spot is only 8 or 10 feet from Mount Calvary, where was offered the Great Sacrifice for the sins of the world. The pilgrims are Russians; and Greek tracts are of very little use. At another passover, I hope we shall be able to afford the same kind of instruction to Russians, Armenians, and Copts, which we have now done to Greeks. A missionary should have on hand a large supply of tracts in the following languages; Greek, Russian, Armenian, Turkish, Arabic, and Syriac. All are willing to read; and to all God can impart his blessing.

*To be continued.*

*The following Summary of late Religious Intelligence is from the Christian Herald.*

We understand that the Rev. Mr. Ward has safely arrived in India, but the particulars of his voyage have not come to hand.

A letter from a member of the *Great Osage Mission*, states, that Mrs. Montgomery, and four of the infants of the family, have paid the debt of nature. Mrs. M. died on the 28th of Oct.

*Death of Mrs. Morrison.*—MARY, wife of the Rev. Robert Morrison, D. D. died at Macao, (China) on the 10th of June last, of the cholera morbus, after an illness of 14 days. Her sufferings were so great as scarcely to admit of any expression of her views and feelings: but Dr. Morrison says, "I bless God for the assured hope that her departed spirit has reached the haven of eternal rest." She was born in Dublin, Oct. 24, 1791.

In the London Baptist Magazine for December, we find the following brief compendium of some of the leading events of 1821, and which may be considered favorable to the extension of evangelical knowledge.

*The Bible Society.*—The Bibles issued by Foreign Societies aided by the Parent, have risen from 247,320 to 739,045; and the Testaments from 488,295 to 721,376. The Bibles issued by the Society have increased from 1,152,434 to 1,307,044; and the Testaments from 1,704,857 to 1,963,113. The Society has distributed, or assisted to distribute, since its formation, 5,445,483 copies of the Old and New Testaments. Its total expenditure has been 908,258l. 10s. 6d.

*The Religious Tract Society.*—During the year 1,830,770 Tracts have been issued.

*The London Missionary Society.*—This year is distinguished by Mr. Campbell's Second Tour in Africa, and return to England; the erection of an Anglo-Chinese College at Malacca; the Deputation of the Rev. Daniel Tyerman and Mr. George

Bennett to the South-Sea Islands; the increasing civilization of those islands through the benign influence of Christianity; the visit of Prince Rataffe of Madagascar to this country; the Ordination of Missionaries to Calcutta; the labors of Mr. Swann in Siberia.

*The northern part of our Island* has not been deficient in zeal and activity both at home and abroad. The Southern metropolis has been lately favoured with a visit from our beloved and respected Friend and Brother Dr. Wardlaw, whose ministerial labours amongst us, whilst collecting for the Congregational Union, have been highly acceptable.

*The United Brethren* are continuing their labours in Greenland, Antigua, Africa, and other places.

*The enlightened Roman Catholic Clergy on the Continent.*—Professor Leander Van Ess meets with great opposition, but armed with courage from on high, he continues the conflict. His sphere of operation is of prodigious extent. He has distributed 408,210 copies of the Scriptures among the Catholics, some of them Catholic versions, others Protestant.—There are numerous enlightened Catholic Priests in Bohemia, Cologne, Calb, &c.

*From the New-Haven Religious Intelligencer.*

We are encouraged to state, that, notwithstanding our ingratitude for past mercies, the influences of the Holy Spirit are not wholly withdrawn from this city. Some who have remained secure till this time, are making the important enquiry. In one of our neighbouring villages, several have recently been brought to hope that they have been guided by the Spirit of truth into all truth.

In Wilton and Reading a powerful work of grace has commenced; 70 or 80 are said to be under deep conviction, and some are rejoicing in hope. As far as the work has extended, it is remarkable that scarce a family is passed by.

## COMMUNICATIONS.

*For the Christian Secretary.*

As the scriptures are the word of God, they have an important claim on man, for whose instruction they were given. They demand our cordial belief of their doctrines, and a humble submission to their precepts. It is for our happiness to embrace them, and we turn from them at the hazard of our souls. The oracles of God were written with express reference to the sinful and perishing condition of man, and the plan of God's mercy for his recovery. It is, therefore, rational to suppose that these important subjects should be the leading themes of revelation, and be found in every part of the sacred volume.—For instruction in these momentous truths, it becomes all to go to the book of God with a praying heart.

Although a great part of the scriptures is written in a remarkably plain style, many have complained of inexplicable difficulties, dark and unmeaning expressions, and many contradictory assertions. On account of some things *hard to be understood*, the faith of some christians has been shaken, and unbelievers have turned away from the word of God with disdain. But, notwithstanding we find some difficulties in the bible, (and what book of ancient date is free from them?) yet it is believed that the greatest part of them arise from one of the four following causes. 1. *The peculiar structure of the languages in which the scriptures were originally written.* 2. *The allusions to eastern customs, little known by us.* 3. *Poetic figures.* 4. *The symbolical language of the prophets.* I have designedly passed over that large class of difficulties which arise from a want of agreement between the word of God and many human systems. The only way to dispose of such difficulties is, *never to embrace any system that contradicts the word of God.* Where the word of God begins, let faith begin, and where revelation stops, let finite man make a pause.



It has for some time appeared to the writer of these remarks, that could a solution of the most material difficulties of revelation be put into the hands of the public in general, it would serve as a means of establishing the wavering, and silencing the sceptic. Might not the columns of the "CHRISTIAN SECRETARY" be the bearers of some of those solutions, to a part of the population who are interested in the bible?

The following is a humble attempt to shed some light upon the supposed discrepancy between 2 Samuel 24, 1—9 and 1 Chronicles 21, 1—5. The verses referred to are too long to have a place here, the reader is desired to turn to his bible, and peruse them carefully, before he reads the following solution.

There is an apparent difference in the first part of these chapters. In one of the chapters, that is ascribed to God, which in the other, is affirmed of Satan. It may serve to solve this difficulty to observe, that *God is often said to do what is only the result of his administration, abused by his creatures.* Hence, many things that are evil, are ascribed to God, because he *permits them*, and to man, because he *does them*. The following scriptures are proof of this point.

Things which God permits.	The same things done by men.
Exod. 9, 12, and 10, 1, and 14, 17. Isa. 63, 17, and 6, 9. John 12, 40, 41.	Exod. 8, 15. 1 Sam. 6, 6. 2 Kings 17, 14. Isa. 63, 10. Jer. 7, 26.—Matthew 13, 14.

In this list, (which may easily be enlarged,) we see the above important maxim demonstrated. In the light of these remarks, let us paraphrase and reconcile the above texts of scripture, keeping in mind that the Lord was angry with David, and suffered Satan to tempt him to do that which was wrong. It should also be recollected, that God often gives men up to sin, as a punishment for other sins.

"And again the anger of the Lord was kindled against Israel, and as a punishment for their sins, HE suffered Satan (who stood up against Israel, and provoked David to number Israel,) to go, and he moved David against them to say, go number Israel and Judah."

Here we see how God is said to do, what he only permitted to be done.

There is another apparent discrepancy in those chapters, in relation to the numbers of the armies of Israel and Judah returned by Joab. In Samuel it is said that Joab found the Israelites to be 300,000, and the men of Judah, 500,000; whereas in Chronicles it is said that Joab found Israel to be 1,100,000, and Judah 470,000, making a difference in the returns of Israel of 300,000, and of Judah 30,000! But notwithstanding this unfavourable appearance, I hope I shall be able to shew, that Chronicles, even in this remarkable instance, does not correct, but only supplies deficiencies, and explains the account recorded in Samuel. Let it be observed, that it appears by 1 Chron. 27, that there were twelve divisions of generals, who commanded monthly, and whose duty was, to keep guard near the king's person, each having a body of troops consisting of 24,000 men, which, jointly, formed a grand army of 288,000; and a separate body of 12,000 men naturally attended on the twelve princes of the twelve tribes, mentioned in the same chapter, the whole will be 300,000: which is the difference between the two accounts of 300,000, and 1,100,000. As to the men of Israel, the author of Samuel does not take notice of the 300,000, because they were in the actual service of the king, as a standing army, and therefore there was no need to number them; but Chronicles joins them to the rest, saying expressly, 'all those of Israel were 1,100,000;' whereas the author of Samuel, who reckons only the 300,000, does not say, 'all those of Israel,' but barely, 'and Israel were, &c.' It must also be observed, there was an army of observation on the frontiers of the Philistines' country, composed of

30,000 men, as appears from 2 Samuel 6. 1. which, it seems, were included in the number 500,000 of the people of Judah, by the author of Samuel; but the author of Chronicles, who mentions only 470,000, gives the number of the tribe exclusive of those 30,000 men, because they were not all of the tribe of Judah, and therefore does not say, 'all those of Judah,' as he said, 'all those of Israel,' but only 'and those of Judah;' and thus both accounts may be reconciled, by only having recourse to other parts of scripture, treating on the same subject, which will ever be found the best method of explaining difficult passages." Cal. Dict. vol. 3. p. 44.

The above remarks are humbly submitted with a hope they may prove a blessing to some who read the word of God.

SIMPLICITAS.

#### FOR THE CHRISTIAN SECRETARY.

The commencement and progress of another religious periodical publication in this State, is no doubt cause of joy to many—not only that they expect to be gratified and enlightened by a perusal of its contents; but likewise as it affords some proof that the Kingdom of Christ is still progressing.

From a perusal of the numbers already published, we are induced to believe, that the Editors are anxious to advance the cause of Christ, not only within the pale of their own Church—but in all those of which Christ is the head.

As we know that summer draweth nigh, when the fig tree putteth forth, so look we for the completion of the prophecy respecting the latter-day glory of the Church, when we view the gradual, but steady progress of truth over error;—when scarcely a sail from the Eastern continent reaches our shores, but brings some intelligence, calculated to animate the heart, and strengthen the hands, of the laborer in the vineyard of Christ.

When we contrast the situation of many of the inhabitants of the Eastern world, thirty years ago, with their present situation and prospects, in a moral and religious point of view, the heart of the Christian is made to rejoice, and to sing praises to God, for his wonderful works to the children of men.

Indeed, the branches from the Vine that bled on Calvary, are extending far and wide.—The Hindoo, who but a short time since, had not even heard the name of our Lord and Saviour, Jesus Christ—however strong the bonds of affection which bound him to his family connexions—however strongly attached to his idols—has quitted the paternal abode, given up all his self-righteousness, and become a humble follower of the Lamb of God.

To some in degraded Africa, does Christ now appear to have 'healing in his wings'—And that portion of country, which was His abode when he tabernacled in the flesh, and which was the scene of his sufferings and death; even there, after so many centuries of darkness, are the glad tidings of salvation sounding.

The isles of the sea, where but a short time since, Pagan rites triumphed; even here, are some bowing, confessing their sins, and acknowledging their belief in a crucified Saviour.

When we ask for the immediate agents of the great work which has thus been begun, and is now carried on, to whom shall we look but to the Missionaries of the Cross? And who, we believe, in the hand of God, have been the instruments of incalculable good.

But few, we trust, in this land where Gospel Light shines with refulgent splendour, remain uninterested spectators of the progress of the Kingdom of Zion—few, we trust, but would rejoice to see the darkness which overshadows the minds of the nations of the East, dispelled by the rays of the Sun of Righteousness.

We humbly hope, that very many will be induced, not only to receive and peruse the Secretary, but also to employ their pens to enrich its columns.

B.

#### THE CHRISTIAN SECRETARY.

HARTFORD, MARCH 2, 1822.

In this imperfect state of men and things, when so many temptations beset the mind, and when the mind itself possesses such an inclination to rove, it is not strange if a variety of opinion and practice exist, even amongst the Christian family. But it is lamentable that this variety of opinion and practice, however wrong it may be in itself, should be suffered to enkindle a carnal resentment among the children of GOD. There is a false charity current in the world, which seems to have been counterfeited for the purpose of weakening the force of the divine precepts. The carnal mind, too careless to examine itself by the word, and too rebellious to submit to the cross, has often resorted to this charity as an apology for its indifference, by saying, "Whatever I embrace is right for me if I am but sincere." Although this principle is in its nature, subversive of the laws of Jesus Christ, yet its fascinating appearance has often given it currency among the truly pious. It is sometimes said—"If one believes thus and so, that is right for him; and if another believes the contrary, that is right for him. As a man thinketh in his heart, so is he." This reasoning cannot be correct. The sacred scriptures do indeed teach us, that a man's character is to be determined by the disposition of his heart; "As he thinketh in his heart, so is he." But we are not told, "As he thinketh in his heart, so is right." The revelation of God is given for doctrine, for reproof, for instruction, &c. and whoever deviates from that revelation, whether by mistake, or design, is wrong; and although the error of mistake cannot be equally criminal, with an error of neglect, or design; still it is an error, nor can the christian spirit pronounce it truth. It is no sufficient evidence that all are right because GOD has condescended to bestow his spiritual blessings upon them. To believe that GOD blesses none but such as are perfectly right, virtually questions his compassion and forbearance. If this were the case, who of us could receive a blessing? But He does often cause his face to shine upon the unworthy, while at the same time he holds forth his word as the rule of our faith and practice; and every departure from that rule is wrong, although the guilt of that wrong is estimated by the motives which govern it, and the bearing it has upon the declarative glory of God.

But all this does not justify the spirit of acrimony between the members of the christian family; the same scriptures which are given for our rule of faith and obedience, contain also the rule by which every action should receive its reward. Now if we exercise resentment beyond the desert of any particular wrong; or if we pass sentence upon an error, the cognisance of which belongs only to the Head of the Church, we transgress the divine rule, and become guilty of an offence, perhaps greater than that which we condemn. We even sometimes discover a spirit of severity called into the service of liberality itself; there are many who deal freely in vehement censure against all who are not as liberal as themselves; that must be a bad source of catholicism which is perpetually belching forth a lava of this RED HOT LOVE. In fact we hardly know what manner of spirit we are of. It becomes us to study well the spirit of the Saviour as it was manifested in his life. He wept over a people, who he knew were about to fall beneath the justice of Heaven; he was patient with his disciples amidst all their errors and infirmities; and He is patient with us, the unworthy subjects of his government. And yet all this is in perfect harmony with a strict and faithful vindication of his truth.

Although difference in opinion with regard to the import of the holy scriptures is a strong indication that a mistake lies somewhere, yet it becomes us to cultivate a liberal feeling, and a christian friendship towards all; remembering our own imperfections of heart, and our liability to wander from our GOD; and that without his forbearance, and pardoning mercy, we have no hope: At the same time maintaining the truth of GOD with the meekness of Him, who is justly styled THE KING OF TRUTH.



A Baptist Church has lately been constituted in Haddam in this state, composed chiefly of persons formerly connected with the church in Chatham.

The extract of a letter from Savannah, published in our last, should have had the following caption: "Extract of a letter from a Clergyman of the Methodist Church in Savannah, to the editor of the Southern Intelligencer."

The young Men's Bible Society of Pittsburgh have distributed in the past year 344 Bibles, and 232 Testaments. Pittsburgh Rec.

#### HYMENEAL.

**MARRIED**—In this city, Mr. Walter Lewis to Miss Nancy Stafford.

At Tolland, Capt. John Lyon to Miss Esther Paulk, daughter of Capt. Ammi Paulk.

At Norwalk, Mr. Aaron Dikeman of New-York, to Miss Susan Butler.

At New London, Mr. William W. Hubbard, of Middletown, to Miss Mary Daniels.

#### OBITUARY.

**DIED**—In this city, Col. Joseph Utley, aged 60 years.

At Farmington, John Hosford, Esq. aged 98.

At Northington, Mr. Amos Wheeler, Postmaster, aged 42.

At Canton, Mrs. Case, wife of Deacon Case.

At Middletown, James Casey, Esq. aged about 65.

At Coventry, on the 19th ult. Thomas Davenport, aged 74.

At Tolland on the 20th ult. of internal dropsy of the brain, George L. Cogswell, an interesting child, aged 6 years, only son of Capt. Harry Cogswell.

At Cambridgeport, Mr. Scipio Dalton, 72, Vice-President of the African Humane Society, deacon of the African Baptist Church in Boston, and a very respectable member of the African Lodge of Masons.

At Grafton, N. H. 23d Dec. last, deacon Stephen Kinsman, and at Landaff, N. H. on the 8th ult. Nathan Kinsman, aged 80—brothers in Christ half a century.

#### POETRY.

To the Editor of the Christian Secretary.

By inserting the following, you will oblige

A READER.

#### SABBATH EVE.

YE darksome shades that o'er this eve  
(For contemplation erst design'd,)   
Throw your dark robes, ye cannot weave,  
A veil of gloom to shade the mind.

But when the darkness round me lowers,  
And freed from care I'm left alone;  
Frequent to HIM my spirit towers,  
Who, in thick darkness makes his throne.

Thus gloom, and shade, and awful night,  
Impervious to created rays,  
Admit full streams of heavenly light,  
The glorious, dazzling beams of grace.

Life, love and joy superior shine,  
And fix immovable the eye;  
Each blissful ray has power divine,  
To draw th' admiring soul on high.

Then let me not on Sabbath eve,  
Tho' others revel, midst their cares;  
A peaceful pleasure I receive,  
Unburden'd with a sting like theirs.

#### SUMMARY.

The remains of the Orphans, who perished in the late unfortunate fire at the Orphan Assylum, Philadelphia, were buried on the 6th ult. in the ground belonging to the Independent Tabernacle, in Cherry-street. The Rev. Mr. Engles gave an appropriate discourse in presence of the surviving children: after which the funeral, attended by the matron, and a committee of managers, proceeded to the place of interment.

PHILADELPHIA, Feb. 25.

We understand that one of the hands belonging to a steam boat lying at Kensington, was shot on Friday night by the person employed to watch the boat. The deceased was hailed several times by the watchman, but continuing to approach without making any reply, the latter fired, and lodged

the contents of his pistol (duck shot) in the breast of the former. The deceased was conveyed to the cabin of the boat, where, in a short time, he expired. It is said, that previous to his death, the deceased acknowledged that the watchman was not to blame. They were relatives.

Vernon, June 20, 1821.

Sir,—On the 11th and 12th days of December last I was at Fort Wayne, Indiana, which place is little better than a wilderness, being surrounded with numerous Indian visitors of the neighboring tribes, but what claimed my attention most was the good order and harmony that appeared in a school of about 30 young Indians, who had voluntarily come under the tuition of Elder Isaac M'Coy, perhaps one of the most pious of his day; and who has devoted more of his time to Indian Reform than any other man in the United States, considering him possessing but a small portion of this world's goods, and of an extremely feeble constitution, but when brought nearest the grave his mind seems most deeply impressed with the deplorable situation of the Indians. He lives poor, although himself and wife appear well reconciled and consider they are working for the Lord. The Elder informed me that his greatest affliction was that of not being able to receive into his school as many as wished to come under his care; owing to his limited means to support them, and could not consistently with his feelings intimate to the old Indians his poverty—he said that provisions and clothing, books and paper, would all be very acceptable as donations in support of said school. I thought if it were practicable to obtain part of the ten thousand dollars put at the disposal of the President of the United States (above what had been received) it could not be better applied, nor intrusted into hands more safe. The family of young Indians with the family of whites all set at the same table, and eat of the same dish, and appear to take learning in all respects as readily as the whites. Could you be the means of aiding this man in his laudable undertaking, I shall consider you have added another laurel to your wreath of honor. Accept Dear Sir, my wishes, for your further prosperity.

JOHN VAWTER.

Col. Richard M. Johnson,  
Member of the United States' Senate.

#### MARINERS' CHURCH.

On Sabbath last, the Mariners' Church of this city was first opened for the service of our heavenly Father. An eloquent and appropriate sermon was preached by the Rev. Dr. PALMER, from Psalm 142, 4th verse—"No man cared for my soul." The first part of the discourse went to shew how this useful class of our fellow citizens had been neglected in their moral and religious improvement; that neither the public servants of God, nor private christians, appeared to care for the souls of sailors. The second part pointed out the evidences, that there was a change of sentiment going on, both in this city and other parts of the world—that people begin to care for the souls of sailors—Marine Bible Societies, and the Church we then occupied, were evidences that the wandering sailor had a friend. But the Doctor pointed out one thing still wanting in Charleston, to protect the poor sailor from the imposition of the artful and the contagion of the vicious—a boarding house:—and we trust that it will not long, be said, that the sailors, who are provided with a church and good teachers, are compelled to take up their lodgings among the vicious and depraved of our city, and mingle in society, prepared, not only to do away the effect, but to turn into ridicule the ordinances and the worship of the house of God! This ought not thus to be. Provision is already made for publishing this sermon and Dr. Payson's address as tracts.—*Southern Intelligencer.*

#### FLORIDA.

A gentleman who has surveyed all Florida, and examined it thoroughly, says that there are 20 millions of acres of the best sugar and cotton lands in the world; that all the fruits of St. Domingo are found there, such as Lime Trees, Plantain, Alligator Pears, &c. &c. growing wild; that the Live Oak is abundant, and of immense size, and that he saw a great number of large Olive Trees, as fine and more flourishing than any he ever saw in France.

A vessel has arrived at the Cove of Cork, Ireland, from Lima, having 300,000 dollars exclusive of silver bars, on board, for account of Lord Cochrane,—and another one arrived at Plymouth lately and landed a quantity of silver, estimated at 100,000*l.* sterling, belonging to the same person.

#### SPAIN.

The situation of Spain does not appear by the direct accounts so much disturbed or so dangerous as was represented by the French papers: the Cortes are pursuing a steady course in securing the objects and advantages of the revolution: they have been struggling for some time past for a change in the ministry.

The King received the address of the Cortes on the 21st of December, requesting a change of Ministry. It recites the disorders which prevail in Spain—urges that the state of the nation requires a vigorous ministry, capable of inspiring love and confidence—and concludes with expressing a confident hope that his majesty will adopt the measures which the situation of the kingdom so imperiously demands. The king made the following laconic answer:—"I receive your message:—it is very important.—I shall take it into consideration." It is thought that he will submit the message to his Council of State.

Spain is more tranquil that it has been of late, and Ferdinand appears to have another breathing spell. The Cortes, it is reported, have requested the removal of the ministers, but the King again refused a compliance.

#### THE AETNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.  
Hartford, Feb. 16, 1822. tf3

#### Roberts & Burr

have lately published, and now offer for sale at their office in State-street, three doors west of Morgan's Coffee-House, and at the office of the Christian Secretary.

"A NEW COLLECTION OF HYMNS, for CONFERENCE MEETINGS, and for PRIVATE DEVOTION: second edition, revised and improved from the first edition, by the Rev. E. Cushman."

This book contains 220 hymns, selected from the most approved authors, many of which have been long used by the Baptist Churches. The first edition being all disposed of early last spring, and more being called for, a second edition was published under the superintendence of Mr. Cushman, who was at considerable pains to amend the work; and it is believed that wherever it has been used it has given satisfaction. A liberal discount will be made in the price when one dozen, or more, are called for: and clergymen abroad, desirous of introducing them into their congregations may receive the books and account for the same when sold.

Roberts & Burr have also for sale Watts' Psalms and Hymns, and a considerable assortment of other books.  
February 8th, 1822.